Trans: L. Hicks

[redacted] Must Remain in Transcription Room

M2367

SEATTLE

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N: So, we'll continue with the same thing as last night. If anyone has anything to report about suggestions we talked about, certain things you wanted to do and then feel it necessary to say what actually happened, go ahead.

Q: I took the task to walk back and forth in my room and merely to just watch, to just try to discover and reveal to me an objective fact of my body just walking back and forth and the attempt was made by just walking from one side of the room to the other and first I noticed--I feel like when I try to describe what I do, I slip into descriptions a little bit--I noticed that I took certain postures that were strange and unfamiliar to me and at times my balance was difficult. There were other times when I could hear the clicking of my heels and the pushing of my feet and I noticed my arms moved strangely; and finally I got beyond all that to where I was able just to watch the walk. I walked for somewhere between thirty and forty minutes and nothing happened. I kept walking, and finally I decided that . . . .

N: Wait a minute, you say nothing happened, did you expect anything to happen?

Q: This is what I came to. I realized that I was expecting something because every time I would come to a turn or every

time a heel would click, I felt myself and I wanted to make attempts at those times but I also noticed that it was associated with an expectation of some sort and I didn't want that expectation because I don't know what to expect.

N: All you have to expect is that you keep on breathing and that you are alive and that you keep on walking.

Q: But it didn't, I mean when the breathing would stop. I did, I just kept on walking.

N: It's absolutely useless, you see? The walking, it has no meaning whatsoever and only that it walks. Sometimes to emphasize that fact we take an empty suitcase and carry it from one side of the room to the other. Completely useless. There is only one purpose that it is you as a body walking and we want an "I" or an objective faculty to be aware and the whole purpose is for this "I" to become aware constantly making that attempt and let's hope in that attempt actually grow up a little bit or develop. That's all we want. So the result is nothing special and the fact that you keep on walking and that you might say the "I" is functioning.

Q: Now, something did happen as I continued. After twenty minutes I tried just to observe, nothing else. What I understood the task was not to try to do anything just to watch and as you said it was almost silly at times and I had to keep bringing myself why I was doing this.

N: Yea, I wouldn't use the word watch. Watch many times implies that there is an intention of finding out things, you watch

for certain things to happen. The observation process is really nothing else but an awareness and you should try to use that word awareness. Eliminating thought, eliminating statements of alertness, things of that kind because we don't want them. They are just functions of the ordinary brain. This is a very special function of a certain section of the brain which then starts to behave as if it is collecting objective data. So, don't use the word watch, you're just aware, this "I" is aware of you, and That can be kept in mind, you can repeat that, but no more than that. No clicking of heels, no descriptions, so what happened?

Q: I decided to stop at the turns, and at the time when I stopped at those times make an attempt.

N: Now you must make the attempt while you walk.

Q: Well, I was making attempts while I walked. And, well, you remember what I said, and so I decided to somehow stop, I felt that maybe that would assist me. And so, I decided to try stopping at the turns and putting particular emphasis to be open and to have something to observe me and the simultaneity that we talk about and the objectivity and impartiality that we wish for and on one particular turn I stopped and everything did stop. It was a different feeling. It was a different feeling in the sense that, and here I need help because I'm not sure it was not an hallucination but it was a different feeling in the sense that I felt larger than my body and weightless and I was able to hold it and then

thoughts came in and the minute thoughts came in whatever it was, and I felt there was something there, . . .

N: I think it was a little too long, huh? You should do it for ten minutes and no more. Afterwards you try to look at the exercise itself expecting certain things and you are liable to hallucinate.

Q: Is it your feeling that that is what happened this time?

N: Yea, I think, you did it too long; just ten minutes, and then keep on doing it again. As soon as you catch yourself interpreting, stop it. It's no good.

Q: Yes, my mind, of course, will get active and try to analyze or interpret or describe what is happening and I keep trying to bring it back and say no I just want to be aware.

N: You can do that for a little while. After that your mind becomes too strong, ~~and it~~ starts to tell you that it ought to do something of itself and starts to interfere with your attempt; and like I say, your desire to want to continue with the attempt runs out and then the mind is a little stronger and then you go over into ordinary thought processes. All right? Try for only ten minutes, but do it several times. I won't be here now and you cannot report on it direct but you can make certain statements next meeting. You can vary it a little bit if you like, but not too much. Don't twist yourself — don't contortion, just ordinary. There is something then that can remain a little longer aware of you. And look at it simply as something that you would like to build up for the

sake of "I" to grow. "I" is undeveloped and it has to grow up as it has work to do, in the working it starts to grow, and that's all you look for. All right?

Q: I believe I hear what you say, and I will try it.

N: You try it. You will find out by your own experience in what direction it grows but always keep in mind that what you are really after is information about yourself and you will only get that in a more pure form the more developed the "I" becomes. You have to look at the "I" as fulfilling certain functions, utilizing your brain in a different way than thought processes. The question of simultaneity which has to enter is really to eliminate associations because associations are the things of time. When you eliminate the time as much as you can, that is when you reduce the future and the past into one point of the present, then that present means simultaneity. And so that kind of a process is to see if in the certain section of your brain there is a possibility of something in a mental capacity to start to function in accordance with what an "I" would have to do, sometimes I compare machinery which is there which is capable for any mental activity but it has become rusty because it has not been used. The place is above the temples in the head and it is to start this machinery going, but this time in a different way from ordinary associative processes. So you must look at it as something that has to be built up under a variety of different conditions and you might say this will take up a virgin

possibility of a new process of a mental kind, is surrounded by a lot of processes of the mind which are all unconscious and because of that it is different. As soon as you have a picture of that it will be much easier to visualize what is taking place without having to describe it further. All right?

Q: Yes, may I ask a question in relationship to associations?

N. Yes. Q: I find that more and more often particularly in certain states at certain times, I am able to let my associations no matter what brings them up, they reflect, receive, one thing after another, there is something in me that is able to stand apart and listen to my mind thinking. It's almost like my mind didn't know I was there and I was eavesdropping on it.

N: I think that is right. It is possible. But you have to be very careful to be really impartial about it.

Q: I try to keep the compass pointed.

N: I know you will try. But it is very difficult. Because the mind really will fool you. And although it is an activity and although it should be observed that is, one should become aware of it in the sense we mean it as impartial and as simultaneity, the process itself is too involved and there are constantly associations which do take place without your knowledge and without your wish. And therefore we never really attack that kind of a process direct. There are two ways in which we try to solve it. One, is the establishment of some mental capacity which functions more

in an objective sense and the more that starts to grow out the less the unconscious processes will have a chance of affecting it, that is one way. The other way is my mental processes usually end up in some kind of activity of the physical body and if I now become impartial to the manifestations of the physical body, then it is possible with the continued efforts which are made in which an "I" is present to the manifestation of the physical body, I can find out how the manifestations are a result of thought processes, And becoming familiar with the manifestations and remaining impartial I can trace back to the origin of such manifestations where it came from and in that way I become impartial to the functioning of my mind. You understand that?

Q: I think I do a little bit. Thank you.

N: Good. Don't think too much about it. It is necessary every once in awhile to explain things in theory so that you have a very definite knowledge that the different things we are doing are logical. They're not haphazard, they are based on very definite, not assumptions, but strange certainties which become quite apparent as one keeps on working and gives a person much more assurance. The totality after some time means that everything that we do do and say and explain and so forth is a logical building up of certain processes which are related to each other and which have a good reason for existing. All right? Good.

N: So, who else had some kind of a task? Or, who wants to say something? Don't limit it.

MIKE PALMER

Q: Mr. Nyland? This is Mike Palmer.

N: Yea, Mike.

Mike
Q: I spoke to you today you, I told you that I felt the last month that I've been . . . about the passage ~~and all~~ IN ALL AND EVERYTHING about the space ship. That I have to wait for the most part . . .

N: A little louder Mike.

Q: I had to wait and under a lot of emotional strain and physical tension and you said about that passage that while they are waiting they were active and by that I thought you meant for myself to engage myself in ordinary life as simply as I could in some activity. All of myself.

N: Yea, Mike, when one goes sometimes through a period which has difficulties because of conditions in life which make one suffer, it is sometimes quite impossible ~~to~~ even TO consider work, let alone working ~~and~~ at the same time there is something that can remain in existence even if it is NOT, you might say ~~not~~ exercised and it is that question that the suffering ~~that~~ one experiences in ordinary life is like a "Zilnotrago" which happens to come because of some unforeseen, or perhaps even foreseen, circumstances which happens to occur; and it is maybe the comet Kondoor ~~(?)~~ that happens to create a certain cosmic condition that makes the ship wait and not go through for various reasons not increasing friction or you might say utilizing the time in a different way. But then such a time should not be lost. And while waiting until the coast is clear again that one then starts to consider different ways of how to reach freedom and that should be based on

what the captain is saying regarding the maneuvers of the ship. Then it is the

~~The~~ captain represents common sense, that one then puts one's feet on Earth and instead of talking too much about attempts and making work, which is indicated by the use of certain ships for certain purposes, that then in this particular discussion waiting for something else, it is waiting for the suffering to clear up, that I don't lose contact with work itself but although it is pushed in the background as far as the application is concerned, it is of very great value for me to consider the different ways which could be followed if I had a chance to follow them. ~~Then~~ When the suffering is cleared up or a little diminished, this particular state which is based on ordinary common sense and the arrangement of one's ordinary work in his ordinary life has given ~~him~~ possibilities, that when it is possible again to work that I don't have to spend the time in preparing for it and it is in that sense, constantly a part of me although it is not active. This is the way to look at suffering.

Suffering is meant for a person to be given in order to find out, first, what he can extract from it and in the second place that whatever suffering may take place, that it is not going to bowl a person over because it is too much. So that then in realizing that, he will start to make more of an attempt ~~to have~~ FOR strength to be able to resist the inroads of the suffering and in that way he keeps, as it were,

that what is the wish for wanting to work on oneself simmering, instead of letting it boil over or letting it be reduced entirely to cold when the flame is still dark. And it is a very useful state because the suffering reminds one constantly of really what is important on the other side of the fence; and instead of getting lost and simply saying or blaming suffering that one cannot work, it works just the other way. The suffering itself is reminding the person that one has to make something like a balance which, is, as I say, on the other side of the fence. In order then to counteract any kind of an effect which will be deadening when our only concern is suffering by itself. And at the certain time this captain comes in and tells about what is happening in the outside world regarding the suffering, becoming a little ~~bit~~ less or a little bit more or giving explanations why we cannot do this and why we cannot do that. It is a constant contact with that which takes place, you might say, in the outside world. At the same time it keeps its own counsel and communicates to "Beezlebub" and "Hassien" why they have to wait and as they are waiting, it is very useful to talk about ships in general which are methods of wishing to work for freedom. And so the suffering becomes much more practical, and it does not give rise to any particular reason to forget about work. That is what I meant.

All right, Mike, use it as well as you can. And don't feel that it is necessary to sit under it. You just stand

up. You simply say, "If there is suffering I will meet it. It is not going to eat me up. It is not going to destroy me. I wish, on the other hand, to be the kind of a man who will meet whatever conditions there is to extract from it what I can for my own benefit and then I am entitled to leave the rest of the suffering as debris. I leave it alone, because I have extracted from it all the possible energy which is available for my own purpose which is to keep my interest on the simmering basis; to keep it warm but not having enough strength or energy at that time to bring it to a boil, I definitely don't want it to eliminate it entirely, from my life." All right? Good Mike. Try to remember it many times.

Mike Thank you.

N: What other things were there that we did talk about it might lead to some different kind of discussion; or is there something that you really want to know? ~~And, of course~~ Because, I am going away now and you have to maintain your group. And, we talked about simplicity, of course, about reducing all kinds of philosophies to a minimum and to put the emphasis on that which you are doing with your life in the sense of working. So if that is ~~the~~ a requirement of a group you have to be very clear what is really meant by it. And then when people talk there have to be others who listen to ~~them~~ it and ~~then~~ when they are convinced that the discussion is not going in the right direction, or is kind of floundering, or going down in the ground, they should have the dexterity to and also the strength to bring it back again to a

group level. The level of the group is always the discussion of attempts with working on oneself with an understanding of why that work is necessary. And that is you have to, for yourself, you have to become clearer and clearer about it even when you are not in a group; because when you work, as it were, during the day, when you are by yourself, and you make such attempts, you have to be fully convinced that what you are doing is worthwhile and that you have to have a responsibility even for wishing to do it. So the clarity must always be there; and although you may not be able to apply it in a variety of different ways, at least the principle should be there constantly; so what is this principle? About that you have to be very clear. We are as human beings bound to this Earth. You may not like it and you may wish you were somewhere else; but there is a very definite reason why people are born on this Earth and not somewhere else; and then you find yourself having been born coming to conclusions and more or less thinking about it that there is a reason why you are here. You will want to find out why is this reason; or if there is a reason, why do I want to know why it happens to exist in my case? And in what way then if I understand that, that I am bound even by such a reason, that I want to do something in order to eliminate all such dire consequences of such a reason. And this makes a person really much more inquisitive; because then he starts to consider different aspects of himself and not just a little bit of eating, sleeping, and drinking, and making a little money and living and having two cars in the garage and no gasoline to run them with.

But whatever is necessary is a consideration of the twofoldness of a man and he has to consider the possibility of his spiritual life also existing; and that he for himself has a spiritual life even at the time when he happens to think about it and is still quite unconscious. And that you must see, now, that more and more, you have to read about it and think and ponder, and meditate why is this? Because you will not come so easy to the conclusion of having to know the reason why you also have a spiritual life; Because you might just as well say, Why should God give me that? When it is sufficient for me to stay on Earth and if the rule is that I have been born and then live a little bit and then die; why isn't that sufficient? You have to look at your material existence on this Earth simply as a vehicle which happens to be on this Earth but is really the vehicle for something which is much more important for a man which he doesn't see;

Or certain things are known to him and in which he has to begin to have a belief; and although we call that inner life, or a spiritual possibility of development, what is the reality of that is the fact that he is alive and that life itself is associated with that kind of a background and not with the material form. Then of course the material form, also so-called, becomes alive, Because the life of the force will penetrate into the different cells of the matter; But they as cells don't matter at all while it comes to a consideration as to what is the value of life, if actually life is eternal. And you have to think again

about that; what is meant by this eternity? You can say forever and ever and ever, if you can understand ~~what~~ more or less what is meant. And everything that we know about is fleeting; That is, everything seems as far as the Earth is concerned, and our experience ~~that~~ it is simply based on ~~this function~~ destruction; although it starts, it ends; And it doesn't begin again. But what is starting and what is continuing and about that, you have to think. If your life for you is an eternal proposition and is it temporarily connected with something that will be destroyed; That is, if there ~~is~~ for each life of a person the certain bondage which is represented by the matter in which he happens to live; And even if you call ~~it~~ that a form, does the form prevent life from existing the way it ought to exist; and is there a perfectly good reason to consider that as bondage? Now if you talk to different people about principles of Work, you first have to find out why they may be interested in the "Gurdjieffian" ideas; and when they don't know very much about it, don't talk about Gurdjieff; Because you have to lay first the groundwork for something that they can receive it, as we call it, seed, which could be planted into the soil of their own spiritual aspirations; and if that isn't there and they ~~are~~ have not been interested even in tilling the soil, there is absolutely no use in talking about Work to such people. So you must be very careful that you don't become a proselyte trying to convince someone against his will or even not having done anything to create any kind of a desire in them; And many times you talk about Work assuming that someone is already interested; and in addition, the trouble is that when you do talk

about work, you don't talk clearly about it. So how can you become convincing? I say you have to find out ~~that~~ when ever you talk to anyone where does such a question ~~from~~ of the person comes from? You cannot have a discussion until you settle that first. You cannot have a person ask a question and you ask from heaven when the question is quite earthy. You've got to come down to earth, as it were connecting with the question and if you wish, if you can, that then you hallucinate and then bring out the question from the earth a little bit higher towards heaven, If that is a good symbolism; But you certainly cannot preach from above and expect another person to climb up to you because you have not created any desire or enthusiasm for such a person to climb.

First there has to be the realization that there is a definite reason why one is interested in work itself. And why there is that kind of a bondage that even then, assuming that it exists, and assuming that a person knows about it that there is a desire to free himself; but many times we are quite satisfied by staying what we are even if you stay asleep. You can say, "It is a very nice little sleep and I enjoy it." And before you can get someone to wish to wake up, you have got to do something because, what will make a person wake up? A dream about the future. I'm not talking about hours in our sense of waking up, and having daydreams during the day, of thinking about that what might be and isn't there and creating within oneself the desire to wish it to be there because it is more agreeable, more delectable, or more satisfying? What are the motivations for a man to wish to

consider his spiritual life and to consider that ~~as~~ even a possibility for development. And your questions have to be more and more centered around that. Because you must not deviate from that which is your aim. If your aim is actually freedom, it's still a ~~silly~~ question, what will be set free? You say if it is your life which is to be set free from the form in which it appears now, what will this life do? If it is free and no form any longer it exists then, you might say in eternity; but is it you?

What makes life interesting for a person is that it happens to be appearing in a form, which I call my body, and when that is eliminated, what is there that indicates any kind of ~~a~~ "concept" (let's call it) of a personality representing life? And I can not go over from ~~let's call it a~~ the state in which I am now the form and life existing within into another state of complete freedom of the life force itself and still expect that somehow or ~~an~~other my name is connected with it. So, you see you have to over bridge that difficulty. How do you lead up to the possibility ultimately of a fusion in eternity of life existing which is all over, ~~which~~ that is omnipresent from that where we are ~~at~~ now which is completely bound up? And so you have to understand that this whole question of the development of a man is based on a gradual development step by step; more and more losing the form and more and more increasing the value of the spiritual ~~reality~~ quality of life itself; coming closer and closer to eternity by leaving more and more of that which is temporary alone. And so there is these are the questions that you then start talking about, " How do you solve the problem

of bondage? Slowly dissolving certain bondages, certain ties which you now have towards ordinary life? The first one is the possible development of an emotional body; because we ~~But if you~~ do know already a little bit about emotions you might say which will follow feelings. But we are quite familiar with ourselves it as a personality having the feeling and, then, we say, is it limited or could it be developed? And that is a logical assumption to say that what is there has a potentiality of deepening and becoming more and more encompassing. And this is a good motivation for anyone to say, if the freedom is in that direction I can understand what I've got to do about it. And the second problem that will also come up; what is this question of permanancy, and to what extent can I now see this intellectual endeavor on the part of myself which, as a brain, will die? How can it continue to exist, when I am interested in this question of omniscience?

Where will omniscience really take place? In the brain the way I have it at the present time, and I say it is unconscious, and it really is not capable of doing anything else but just associating, and very little chance of originality, and really no particular understanding, and only an accumulation of a great deal of knowledge, facts and data, which are not connected? There is no sense of this in my brain. Moreover, the brain as it functions now, is dependent on time because it is dependent on the future, expecting the future to come. It is dependent on the past which has gone and which I still memorized, that is I am still remembering that what has happened and the fact that

although the future goes over into the past, and you might say it is a point, as a moment, I am not aware of such a moment existing, perhaps you might say because it goes too fast, and so the linking up of the brain very definitely is the function of a man when he wishes to develop that; what is going to be the place, the future place, of the brain itself? We say sometimes intellectual body, and at other times we say the soul, and the purpose being that if a soul could be developed, then one could dispense with the physical body. And so you are bringing it back to a problem which each person must recognize when he considers his own death, because in that kind of experience, although you don't experience it yet, it's quite well known that your body, that your physical body, will die.

And what you would like to save is your life and by means of that will perhaps have the possibility of continuing to exist. Now you must talk about such problems because they become more and more deep, essential, and also they start to develop in the direction of a religion. A practical application of a philosophy. There is not only the theory but it becomes, as on one says, a conduct of one's life, that it becomes part of you so that then in the deepening of your emotional state, you will make allowances for the possibility of all kinds of forms of life existing together with oneself, and then you have an embellishment which many times you don't consider because in that sense, your whole world when it starts to expand becomes very beautiful, because it will make allowances for all kinds of other forms of

life existing together with your own and relationships which are based on that kind of understanding. You see what I mean, really, if you want a group, you have to start thinking about these lines or in this way of thinking very much yourself;

And then when you wish to talk about work you can give perspective to work. Not just a little description of A, B, and C. But the real reason of why a human being can consider himself as being alive and part of the totality of the cosmos; And many times that which we experience now can have universal quality very much the same as when you look at the earth and you only consider the earth and whatever it is that you really stand in awe ~~that~~ when you see the stars and the rest of the universe and all the different configurations of the stars, star bodies, and constellations together. And what is it then that takes place in one, when you really are, partly afraid, and partly not knowing which direction to go; And having fear, definitely, about leaving this planet and not having enough to transport your life into different regions. You don't have to go into detail about further development of spiritual nature or an unfoldment or a continuation of your life by means of reincarnation and so forth. It will all come later. You have to keep your feet on the ground regarding this work and first you have to know: what is it really that you are working with? And to what extent now are you entitled to that kind of wisdom? And ~~that~~ then it becomes quite obvious that if you want to work with yourself and use that ~~which~~ what you are for the purpose of building up something that doesn't exist as yet, but is more agreeable, of course, more desirable, from an

overall standpoint; that then at such a time you have to realize that what you are working with has to be in such a good condition that it becomes reliable, that perhaps even it can become a little bit more permanent. That is, less subject to destruction and that it has a reason for existing and still has the potentiality of further development.

So I ask you, where are your thoughts when you talk about Gurdjieff? Do you sit with ALL AND EVERYTHING and ponder? And does it penetrate; and see where in your life it seems to strike the right kind of a note? That you know what he is talking about, or at least that you become affected by the possibility of such and such a thing may be true, but you don't know as yet, so that then in that sense of adventure you will want to find out for yourself if it could actually become like that, or that it would solve the problems of your ordinary life. It is absolutely necessary to create your own world; and in what way you now want to furnish that world; with what kind of chairs and tables and so forth you will want to be there in order to be sufficiently comfortable, All the different things, so that then when you furnish your world with them that then you feel at home. So that the world is not just something you look at as a home. So that when you think about the world as a possible future for yourself, and you see yourself in that as still having a name which you now have but not with your body any longer in a spiritual development, if possible, and we say sometimes further unfoldment, further knowledge, further wisdom, further understanding; that when you create something for you ~~in~~ where you feel at home, not

TURN

just a house. The house itself is just enough to be able to keep going and not be destroyed too much by rain and by sunshine; But when you have a home it is an entirely different affair. You feel at home in a house when you have made something of yourself that is now used as furnishing; and where when you feel at home you recognize that it is yours. Your home has to be a collection of possessions which are actually belonging to you and for which you have worked; Because you only can own anything that you have worked for. A gift to you is not your possession. You can own it to some extent by using it but it does not have the quality, like for instance when you want to build a house and you build it yourself. Then it becomes your home and you have a right; but when an architect is building it, it is just a certain house in which you happen to live.

Of course, you can interior decorate it and all the rest, even then, you buy; when you make even a little bench or some kind of a table, or a chair, not always too comfortable; but you sit in it and you make a pillow that you have made and stuffed it with all kinds of feathers, then at least, ~~as~~ simple as it may be, you say this is my place and it does not belong to anyone else. It is not that you need not or cannot give it away. Of course you can part with everything that is, so-called your own, but you are entitled to the usage of it. And so it is a different question when you apply this principle now to when you are born on this earth; do you own your life? Do you own your physical body? Were you responsible for the making of it? Or is

it just given to you temporarily to make you realize that ~~it~~ there is a responsibility for building something else that could become your own by the utilization of that which has been given. And so the physical body occupies now quite a different place. It is a stepping stone of a house, in order to build a home for your soul. Your soul will be your own, with your own work, with your own sweat of your brow, with your own desire of the utilization whatever ~~what~~ may have been given to be converted within you, then it becomes your property. Then if it is your property, you can count on your life which is now represented in your personality and your physical body and transfer it to your future home. That is, your soul. That is the continuation that one has to see. We're just here on this earth for a little while and during that process there is something that must take place. That is I say to build a home for yourself means that whenever you work you lay up treasures in heaven. And this is the meaning that when one lives on this earth and you become interested in the possible development of yourself, that then in that kind of a process something else is created which will in time be like a ship for you, so that when the difficulties of ordinary existences have been satisfied, enough - have been satisfied - and you have extracted from it whatever you felt was necessary, there is then the ark of your own soul. There is still the life even though it may rest on Mt. Ararat. Look at life from much broader perspective and you will be able to place the wish to talk about work quite differently. You have to tell people about the beauty of development and the possible freedom; you have to give them a vista of what they as yet don't see when

they know perhaps, a little bit, about their own inner life and that it ought to be developed and that it has potentialities. You have to give a person an insight into his life so that that becomes part and parcel of the totality of all living. Assuming, then, for a little while, that what takes place in the universe is, of course, subject to good fundamental laws established by some kind of a wisdom or knowledge of a greater nature than we are at the present time even aware of. And that in a very general way, even if you don't want to use the word God, there is something quite definite that is way above us and which we apparently in some way or another, we are related to and at times even we pray to that kind of a force, higher up to recognize us, if it is possible for us to understand what is meant by such recognition.

I wish these groups when you talk that you make depth; that you really give perspective and hope that you can talk about enthusiasm of the necessity of adventure, the beauty of finding something that will help you develop what is more permanent for yourself; that you can go into the description of the phenomena of your ordinary life and regulate this and that and so forth in accordance with ordinary laws of this earth; but that the real future of oneself is based on noumena which, I might say, is sometimes hidden, but at the same time exists and very gradually the treasure should be opened and then when it is seen, it will give you the depth of an insight of the reality of yourself. When you talk about work, it is not only just a little A, B, C,

and a description of what you ought to do when you observe yourself, not even creation of an "I". That's only a temporary little bit of a step; you begin with that and then you start to develop into what are the potentialities of an emotional body, real functioning as a man could function, Not only having a feeling but that you say that as a potentiality now existing that it could develop into three different ways of behaving. One is the constancy of being affected by that which takes place in the rest of the world which when it affects you, makes you aspire to the possibility of further growth. And the second, is that when that starts to take hold of you, that development that you really wish, to find out what are the possibilities for yourself, so that then this aspiration can have a real meaning and that it will become an inspirational force for yourself, wishing to develop into something that at the present time seems almost an impossibility, but gradually you will wish to have the belief that such a possibility also exists for you. And then the third, which is much more important even, that when the inspiration is there as something that can come from your inner life growing into the outside world and really helping you to become a man! A man with a character, with principles, a man who really, in the sense of Gurdjieff, becomes harmonious and who knows the difference between consciousness and conscious, conscientiousness and conscious. Who knows what is to be done when it is necessary to fight for a living of his inner life, And to be able then to give whatever there is of force of his own life for that kind of

purpose of accomplishing that of what is of a higher nature for himself. Then there are times in which he sees what he has done and where he is and where he still has to go and he goes through a period of contemplation sitting quietly in the presence of the Lord. And wanting to find out more about that which he doesn't know as yet, wishing gradually to solve the problems of his life, but mostly that his inspiration will have that kind of a success of really achieving the possibility of an understanding much deeper than words will ever give him; And that in the silence of that kind of contemplation he may be able in his prayer to have contact with that which is the source of all living. You see, it is only one little step, Kesdjian body, we call it, and it is beautiful to work towards that; but it is not yet sufficient for the continuation of life because "Kesdjian" is still part of the existence of oneself as one is now on this earth; And that the real reason for inspiration is to build, as I say, a house, In which then as a house your soul can live, and feel at home. The soul is the continuation of a man when he lives his life on earth and his body dies and then the continuation starts at the point of that death of the physical body. It is the continuation, sometimes we say that when a man is erected and standing straight that from the top of his head he continues to exist in the same direction of a vertical line pointing upwards towards heaven and, you might say, then stretching out his hands in order to reach a higher level of satisfaction and once and for all having done with the existence of himself on this earth. If he is helped in that

sense, and for that it is a necessity, if you see it as a possibility for future architecture, if that which is given the help, is simply this little bit of a scaffold which we call "kesdjian body" which attaches itself to that which is physical and helps then to keep the soul erect by the introduction of that which I have called "the aspiration and inspiration of silence force"; also in time giving everything that this "kesdjian body" has reached for the sake of continuation of the soul body, standing then by itself in complete freedom and gradually entering into the cosmic consciousness.

Perspectives like that you must talk about, you must see this ALL AND EVERYTHING as a book of scripture in which there are many things that are truthful which, of course, you cannot as yet understand because you don't know enough about it; but you have to keep on digging and digging into it and get into that treasure which is hidden out of it as if you were like a dog and you keep on with your front paws to dig into the soil knowing that there is a treasure and maybe ten feet deep or fifteen or what but you keep on digging and digging and finally you find it and in that process the dog has become God. This is the real reason that in that what we try to do with work is to change a man from a personality into an individuality that he then can function in a different way of freedom in which his mind has become consciousness, in which his feeling has become conscience and in which his wishes have become will. That is the harmonious man that one strives for and which you might say is the first stepping stone

towards that which is cosmic consciousness eliminating then or getting out of the state of self consciousness. Self consciousness is available and possible for a man on earth; cosmic consciousness is a different step up; and it requires different something that at the present time we don't as yet know enough about although one can philosophize about it. When you have a level like that in a group and you can talk about such things and you can then embellish them with information you have acquired as a result of your own experience; and that which you are talking about can ring truthfully and convincing.

Many times in your talking together you're not convincing enough. A person doesn't feel, many times, that you know what you are talking about. It is not as yet part of you that you can give it. All you do sometimes is to react with the best of intentions you have but not making it sufficiently real that a person is willing to follow you. When you talk about Work, it has to be in such a way that the other person cannot resist making an attempt to put it to practice; you have to extract from your own reading of ALL AND EVERYTHING the wisdom that is in that book; And then you have to sit and really study it, and ponder and let it penetrate and give your own personality a chance of developing into something much more worthwhile. The aim of a man is not only to have a soul; it is to be able with the soul to place the different aspects of himself into proper relation of each other. The aim of a man is to develop the three potentialities of these three bodies to its full development because on that kind of a

"law of three" there will be based the possibility of unity. And then in developing of these three bodies, and at a certain time, when it is possible and proper, then such three bodies could be fused into one. Man as his life then will indicate will have a vehicle of an entity, by means of which he enters into a different sphere. I call it cosmic consciousness. You don't have to talk too much about it. It's a question many times of feeling, and then communicating.

When you come to a group you have to have honesty; you have to have sincerity, real desire to see what is what and a wish to communicate, And a wish to help each other. You have to have such ideals for a group. You have to put it on a basis so that people who do come feel that you mean it and that you really want to talk about something serious that concerns you, that is of value, and you want to tell others about it so that they also can profit by what ever you have profited by. Then your meetings will be different because then the fear will be in anxiety, a desire to wish to talk, In a very simple way in simple language and not be vain or self loving about it, But just relating what you have done on this road of adventure into a new country of possible spiritual unfoldment I call it; But emphasis is on something at the present time not seen and not heard; but at the same time one could become aware of. Then there will be among you much more solidarity, much more wish to work together, and then in whatever activity you would undertake you will, remember, as for instance let's say with your book

adventure, your bookstore, something that is really there because there is a desire of wanting to understand each other and ~~the~~ to have a bookstore just happens to be incidental.

Well, later on I hope that you will be able to work physically somewhere and that you can work together in building maybe a little house, maybe some repairs, That there ought to be that kind that you started on but unfortunately it's a little bit delayed, ~~and~~ IT has to be shifted. You have to learn to work together, first physically, then you learn to work together emotionally, afterwards, you can learn to work together consciously. And so what else will I say? You understand a little bit; what I really mean in the development of a man? Of what really should be his aim? So that when you are confronted with the different problems of your ordinary life that there may be a possibility to remember something that has more value, that could be within you from the formation of self-reliance and self-trust; and that you could come back to that time and time again; because it is like that kind of a treasure which is hidden in the inner inner chamber of yourself. I say sometimes inner sanctuary, that which is really holy and beautiful, but you see about which one should not say too much, not use too many words, because it is much more a matter of understanding on the basis of feeling only and not being able to formulate really in detail what is taking place.

The formulation for a man takes place at the present time with his unconscious mind and unfortunately IN such formulation, the concept is many times soiled. It is dirtied. It is not kept

clear and pure. When you develop your emotional body you are a little bit free from it because but your feeling has taught you not to use too many words because you are afraid in usage of words, your feeling may be hurt. And therefore, the "Kesdjan body" is a little easier understood than the concept of a soul. But when a soul is understood as a question of communication without using words, then that which can take place simultaneously is understood because of the quality of the exchange, And not dependent on space or time. When you have a concept of a soul existing and that which could take place between people is a deeper understanding based on a deep feeling of a unity that which does not require any ~~longer~~ real knowledge a description of what is taking place, But a satisfaction for oneself of the knowledge that that what is, is and is not without any further measure or dimension. That I say is really a aim of a group. When you come, when you talk, that there is immediately a wish to understand each other on the basis of which another person is talking, And that you eliminate criticism, that you eliminate vanity, that you get rid of all your God damned self love and conceit; That you really be what you are and appreciate someone else whatever they are; That you are not critical about it because you don't know them. They are what they are when they are sincere. Never mind how they sometimes appear and how wonderful you think you are yourself. Forget it. You'll kill yourself that way. Only pronounce in front of yourself as well as others the desire to understand what is the meaning of work on yourself, Always placing it on the

fact that life exists in eternity. And that you wish in your daily life, even, to manifest that more and more on the basis of that kind of truth, so that with that you can work together and appreciate and not fall into all kinds of arguments. Just satisfy that which is the principle and the logicality of the thought and the feeling. And to see that then what is understood by each one of you when you sit, even for half an hour, it is better to be serious and simple instead of using all kinds of hallucinations and big half baked words, which have no meaning whatsoever. Truthfulness in your attempt to wish to work, truthfulness in trying to find out whatever you can about the value of yourself, whatever that may be. A wish to be able to convert whatever there is on the part of yourself of any form of energy which would be of value. And to put it at the disposal of that which is the force of great nature instead of believing that your ordinary nature is also entitled to too much. Just a little bit to keep you going and maintaining yourself. The rest of your energy is for a different purpose. That is the continued growth into becoming an individuality; and then at the time of entry into cosmic consciousness that you then can enter as an individual.

In Gurdjieffian terms an individual is recognized by God. An individuality still belongs to the maintenance of this earth. It's only recognized by "Arch-Angels". And so these kind of steps and depths and aspirations, inspirations and the silence contemplating the strength of your belief, all are necessary for the development of a man when he really wants to be dedicated to

the purposes of life itself ultimately you breathe the "five rules of objective morality". Read that. See what is there, At the depths in what Gurdjief tells you. Read "Ashiata Shiemesh" ten thousand times, about faith and hope, see what are in the way as obstacles for a man if he wishes to develop. There are so many beautiful sayings and truths in that book. It will take you all your life to try to extract from it, And even then you will have to consider as scripture. And so what will you do? What kind of attempts will you try to make? Within your means. I see sincerity, we talked about simplicity. But the real core of work and understanding of what is involved but based on the knowledge of what you are. Then you have your groups, and I prayed for you, that you will continue, That you really will want to uncover your truth about work and about yourself, And that you will ~~stay with it,~~ stimulate each other and help and remain honest to the deepest depths of your inner life.

I'll be in touch with whatever you discuss. I will listen to your tapes. Don't disappoint yourself. Have confidence in your ability if you wish to grow with all your heart, even then will you develop your consciousness? So Good Night, everybody, see you again sometime. Who knows? The future is never far away. Good Night.